

and the other holds that " all in the
heavens and the earth
praiseth God \"

Accordingly every soul, every
ccmmunity, every race
receives its light from the Supreme Boing
according to its
capacity. The sun sends forth his radiant
beams as pure
white light. The full luminous stream
bathes impartially the
whole earth. It comes to rock, to flower, to
element, ab-
solutely the same. But with each it
becomes quite different;
for, each entwists the woven ray and
selects from it a diverse
hue according to its own inward affinities.
The atmosphere
picks out its blue ; the leaves draw to
themselves the emerald ;
the iris chooses the purple ; the bufctcr-
cup paints itself with
the yellow; the ca^inal flower sucks its
cells full of the
scarlet. So it is with the illumination that
the soul receives
from the Sun of Righteousness. There is
one and .the
same light, but what is received from it
varies according to
the capacity of the recipient.
I shall illustrate this truth by a short story.
Three
travellers belonging to three different
classes described as
the devotional, the martial and the
commercial, were going
along the same path. They happened to
meet at a way-side

resting place. They heard the cry of a bird
on a neighbouring
tree. Each asked what the bird's cry
denoted. The man
of devotion said it was: " *Praised be Thy
Creative Power* ".
The man of arms said it was " *Shield,
Sword and Mace* ">.
And the man of trade, in his turn said : " *Salt, Oil, PeRRer
and. Ginger*/" Thus the same sound
represented to one the
glory of the God of creation, to another the
defence of the
body in mortal conflict and to still another
the accumulation
of lucre through petty trafficking. Truly, the
window
through which the light passes is different
in different souls.
Therefore it is that each man's deity takes
its figure and
dimensions from the ideal of his own sense
of justice, truth
or love. It is the image of himself projected
on the screen
of the Infinite* In other words, as Emerson
says : " Religion